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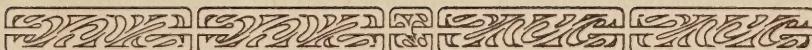
R. B. Reed
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Interdenominational Progress In Christianizing the Indians of the United States

Report
of the
Committee on Indian Missions
of the
Home Missions Council

1915



*STATISTICS OF THE INDIAN MISSIONS OF THE PROTESTANT CHURCHES OF
THE UNITED STATES, 1914*

Boards and Societies	Churches	Tribes	Stations*	White	Native	Communicants	Native	Mixed	Bestherents	Sunday Schools	Enrolment	Native	Mixed	Native	Mixed	Native	Mixed	Native	Mixed	Enrolment	Native	Mixed	Enrolment
Baptist, Northern	23	118	5	13	99	12	3	5,408	...	13,582	29	1,220	...	5	22	245	...	1	4	
Baptist, Southern	2	2	5	5	11	7	90	600	5	300	...	1	2	4	4	90	
Christian Reformed	8	23	11	8	4	1	13	1,331	...	3,000	11	463	...	4	4	23	210	...	...	...	...
Congregational	10	10	14	8	8	...	...	550	...	1,200	10	769	...	1	1	9	...	...	...	...	...
Friends	4	2	6	3	...	8	4	50	...	200	4	81	...	1	4	92	...	...	...	...	...
Independent Evang. Mission	1	2	2	2	4	4	120	...	900	4	500	...	4	4	...	...	...	...	...	...	...
Lutheran, Joint Synod	1	6	11	12	10	2	4	250	...	560	7	388	...	6	6	20	...	...	...	...	...
Mennonite	4	25	47	25	10	7	15	2,500	...	6,000	45	1,750	...	6	6	20	...	...	...	...	...
Methodist Episcopal	9	36	15	32	10	2	10	2,875	...	7,187	38	766	...	6	6	514	...	...	...	...	...
Methodist Episcopal, South	3	...	36	8	...	2	10	875	...	1,688	6	...	...	...	...	...	...	...	...	...	...
Moravian	10	11	...	11	...	18	7	...	...	250	4	100	...	...	...	...	...	...	...	...	...
Norwegian Lutheran	...	...	1	1	1	1	1	...	100	...	200	...	...	...	...	...	...	...	...	...	...
Norwegian Evang. Lutheran Society	57	134	115	63	42	26	73	8,955	...	18,319	143	7,915	...	13	13	57	1,174	...	...	...	...
Presbyterian, Northern	2	20	126	5	7	34	67	500	...	1,200	12	600	...	1	1	15	...	...	...	...	...
Presbyterian, Southern	20	1	6	7	5	1	10	6	800	...	10,000	84	1,500	7	18	22	138	...	...	...	...
Protestant Episcopal	7	44	25	1	1	...	...	9	...	40	1	30	...	1	1	...	...	...	...	...	...
Reformed Church in America	1	1	1	1	1	...	2	...	74	...	400	3	175	...	1	1	45	...	...	...	...
Reformed Church in U. S. (German)	1	1	1	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Reformed Presbyterian	3	1	1	3	1	1	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Swedish Evang. Mission Covenant of America	1	1	1	1	1	1	1	...	44	...	150	1	200	4	200	...	...	...	...	...	...
United Presbyterian	2	2	3	1	1	1	1	...	152	...	200	4	...	...	...	...	...	...	...	...	...
Y. M. C. A.	...	115	2	...	2	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Y. W. C. A.	...	14	...	14	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Totals	191	460	545	212	221	153	222	31,985	...	67,176	418	17,771	...	56	177	2,063	...	...	...	...	...

* Stations are places where services are held or Missions established, but no Churches organized.

† Helpers are all unordained Mission employees except those reported under heading of Schools.

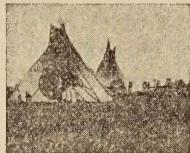
‡ Adherents include all communicants, children of Church and S. S. and regular attendants at services.

THE HOME MISSIONS COUNCIL

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ITS
CONSTITUENTS
The Evangelical
Denominations
Through Their
National Boards and
Societies



ITS AIM

The Evangelization
of America

ITS METHODS
By Counsel and
Co-operation

Report of the Committee on Indian Missions Presented at the Annual Meeting of the Home Missions Council, January 12-14, 1915

THE AMERICAN INDIANS, SERVING AND SERVED

A distinct new era for the *increasing* race of the Indians of America is at hand. The Indians are undoubtedly increasing in numbers, and have been more than holding their own for several decades. This statement is contrary to the widespread and common impression that this is a vanishing race. In two senses the prevailing impression represents correctly the existing conditions, namely, that the Indians are mingling their blood to a considerable extent with that of the white race, and that they are merging into the common life and general white civilization of our country more and more; but they are not becoming extinct nor decreasing in population, and to represent them as a decadent or vanishing people when they are increasing every decade in numbers is quite misleading. It has been very aptly stated, that "they are not going out from us,—they are coming among us." The Office of Indian Affairs in its latest printed report, gave the figures as 323,403 Indians in the United States. Including the natives of Alaska there are over 350,000 of this race in America.

Mission Opportunity

Never before have Indian missions presented greater difficulties, or demanded larger effort than today. The government policies of abolishing Indian agencies, allotting lands in severalty, rapidly removing restrictions on Indian lands,

and breaking up tribal relations and heathen customs, have been ushering in a new epoch for this race. Paganism is losing its last hold, and consequently readjustments are made necessary in our Christian enterprise. The Indians need *to be served* by the churches in this period of readjustment to new conditions, and also need to be summoned *to serve themselves*, and to bear a larger share of the burden of evangelizing their own people.

Mission Accomplishments and Advances

The past year of activity for the Indian mission cause presents striking illustrations of advancement along both lines. Your Committee beg leave to present some of these features of the work under the title, "The American Indians, serving and served." Brief references to the progress of the work of the denominations that have recently reported will be of interest. The Reformed Churches present a substantial advance which deserves first mention.

The Christian Reformed Board, with headquarters in Grand Rapids, Michigan, has enlarged its boarding school at Rehoboth, N. M. to accommodate 75 pupils, and during the year ten converts were received into communion of the Church. Five stations are being occupied with ministers in charge. Among the Zuñi pueblos an ordained missionary, a day school teacher, field matron, and Y. M. C. A. worker, with a school and the publication of a monthly paper, are maintained. This is certainly a very creditable, well equipped work of this denomination.

The Reformed Church in America (Dutch Reformed) is completing the Walter C. Roe Memorial Mission for the Jicarilla Apaches at Dulce, N. M. A chapel and parsonage are almost finished, and a lay worker, a Bible reader, and missionary and his wife, are in charge. The Fort Sill Apaches, removed to the Mescalero Reservation in New Mexico, are receiving the devoted attention of this church, which has befriended and evangelized these Indians for years. Permanent buildings are to be erected.

The Reformed Church in the U. S. (German Reformed) carries on its work at Black River Falls, Wisconsin, under the auspices of its Board of Foreign Missions in connection with the Synod of the Northwest.

The Baptist Missions at Bacone College, and at the Cheyenne-Arapahoe school in Oklahoma, have had deep interest

aroused by special meetings. Over thirty new members were baptised at the Bacone school, and forty-nine Indian pupils made profession of faith at the special services for the Cheyennes and Arapahoes. The Baptist Board in New York further reports,—“The mission work among the Crows has been greatly prospered in Pryor, Montana, where a church house is to be built in the spring. Large accessions in membership are reported. The work among the Sac and Fox Indians in Oklahoma, opened at the urgent request of the Home Missions Council, has been abundantly blessed. Men steeped in sin and heathenism have been converted, and the membership of the church seems to be well established in the Christian life. A church house has been built among the Mono Indians of California, and also another among the Sac and Fox tribe.”

The secretaries of the *American Missionary Association* (Congregational), have recently reported the largest additions to their Indian churches for 1914 that have been received for several years. An appropriation has been secured for the development of a model farm on the Rosebud Reservation in connection with the Central Mission headquarters, and buildings and improvements are now under erection. A new Congregational Mission has also been opened at Fort Bidwell, California.

The Presbyterian Church (U. S. A.) has established a new hospital work at the Carriso Mission among the Navajos, 65 miles from the railway, and arrangements for the joint control with the Congregational Board of the Santee Bible Training Department in South Dakota have been completed.

New fields have been occupied in southeastern Utah among absolutely neglected Indians of the Ute and Navajo tribes, and in one of the superstitious semi-pagan pueblos of New Mexico, among the Lac du Flambeau Chippewas of Wisconsin, and a medical mission station established at Red Rock, Arizona.

The Southern Presbyterian Board (U. S.) in Atlanta, reports twenty-one Indian churches with fifteen missionaries. Goodland school for the Choctaws of Oklahoma, which has been sometimes referred to as a denominational institution receiving Government appropriations, is no longer under the jurisdiction of this church. The Board makes no appropriation for its support, but commends it to the friends of the Indians for voluntary contributions.

The Methodist Episcopal Board in Philadelphia, has appropriated almost \$10,000 for Indian work located in fifteen conferences of the church. This denomination has combined white and Indian fields under the same pastoral care and in preaching circuits more than others.

The Board of the *Methodist Episcopal Church, South*, at Nashville, Tenn., reports expectation of enlargement of its work for the coming year.

Your committee would call attention to the neglected tribes tabulated for consideration of the Societies ready to undertake new work, and would urge the entering of neediest fields, rather than the crowding into fields for which sister churches are at work.

The Executive Committee of the Friends reports from Philadelphia their beneficent efforts continued for ten bands of Indians in Oklahoma, and in several Government boarding schools.

The eighteen organizations in our membership, and the sixteen national societies engaged in Indian work, not included in the Council, represent a large force, and an extensive undertaking along varied lines of Indian uplift.

The American Bible Society, the Y. M. C. A., the Y. W. C. A., and the National Indian Association, are deserving of particular mention of their activities for the Indian cause in which all of our denominations share.

The Indian Academy, or Training School, for the establishment of which Rev. Henry Roe Cloud is laboring, will soon be launched with a small equipment, the location probably being at Wichita, Kansas. The trustees and directors and principal teacher have been selected for this institution.

Ecumenical Indian Missions

The Indian Committee of the Home Missions Council has held three meetings during the year, culminating on October 19th, in a general conference of representatives of Protestant organizations engaged in work for the Indians. The attendance and interest surpassed expectations, and for the first time all of the various religious and philanthropic organizations engaged in work for the Indians, with the exception of the Roman Catholics, were invited for united counsel. The American Bible Society, Council of Women for Home Missions, Indian Rights Association, Y. M. C. A. and Y. W. C. A., and many of the denominational Boards were represented. The duty and task for Protestantism is definite, and the

united forces are better organized for co-operative effort than ever before in the history of American missions.

The last man whom we would have thought of to serve as the agent of drawing our divided Protestant sects into unity and concerted effort is the American Indian. But the unifying of the Indian missionary undertakings of all evangelical denominations and allied Christian organizations, is actually being realized.

The meeting was called by your Committee an Indian Conference, intended to be a round table discussion for practical planning in the united interests of all evangelical Christian forces.

Publicity

A series of conferences and public meetings was proposed for the most suitable time during the winter, for the presenting of the missionary work among the Indians to the constituencies and contributors of the various denominations engaged in Christian effort for this race. The plan has not been carried out in any united effort yet, but it is hoped that the denominations separately will conduct this publicity to make known their Indian work and increase interest in it.

It is gratifying that the Indian is one of the special topics of interdenominational mission study for this year. The text books are having a large sale, and reports have been received of an unusual interest, and an inquiring spirit regarding Protestant Indian work.

Self-Support

More and more as the number of converts to the Christian faith increases, the Indians are learning to contribute to their own church and mission effort. It is a lesson not easily or readily learned by a people coming out of absolute paganism, and out of a primitive life in which generosity and altruistic motives had never been cultivated.

The Dakotas of the plains indicate the service which evangelical tribes are rendering in maintaining their own religious life. One of the three Protestant churches which is well established in work for the Dakotas reports the following statistics for last year. Ordained Indian ministers 17, additional Indian helpers under commission of the Board 15, contributions for church expenses \$6,429.00, to the Board of Home Missions \$2,985.00, to the missionary and benevolent objects \$2,000.00; total, \$11,414.00.

At the Student Volunteer Convention at Kansas City, Mo. sixteen Indian pupils who were present, expressed their conviction that the greatest need of the Indian today is Christian civilization, and pledged their lives and service to the Christian uplift of their race.

A Question of Comity

Three of the national Boards in the Home Missions Council now have presented for their consideration the question of comity on Indian fields where two of these Boards are rendering financial aid. The third denomination is now reported as planning definite organized work for the Indians of these fields. Large appropriations have already been made by the two denominations on the fields, ordained ministers are in charge of the work, new buildings have been recently erected, and the two denominations desire to be left in undivided possession of the fields. Through zeal of local workers of the third denomination, and partly through solicitation of a few disaffected Indians of one of the tribes, another church is now planning to organize and to introduce denominational rivalry. The tribes are not numerous. One national Board appropriated \$7,900.00 for salaries and mission hospital, the other \$3,300.00 for salaries and \$2,200.00 for conduct of the work, during this fiscal year. Does this not furnish a good illustration of the need through the Home Missions Council of a basis of comity and agreement as to mission grants for fields already provided for by sister churches?

Suggested Plan of Agreement

Shall not the churches be in advance of secular world kingdoms in reaching mutual understandings? The statesmanship of today is proposing an agreement among the nations which may suggest for the church three lines of agreement among the denominations in the Home Mission enterprise.

Is not some basis of comity feasible as herewith suggested? First. The Societies of the Home Missions Council shall mutually agree to respect the organizations at work, the possession of mission fields occupied, the vital interests and the Christian welfare of each other.

Second. In cases of dispute as to possession of a field, or claims of disregard of comity, reference shall be had to the

Executive Committee or a special committee of the Home Missions Council, before financial grants and approval of the establishing of new missions or stations shall be determined.

Third. The moral influence and the prayerful efforts of the Council shall be exerted both with the denominations within this organization and those without it, to promote comity and mutual understanding and goodwill, and to carry into effect the decisions and advices of Committees to whom matters of dispute have been referred.

Services of the Hon. H. B. F. Macfarland

The Executive Committee, in accordance with the authority given by the Council at its last annual meeting, voted \$1,000 as a retainer for the legal services of the Hon. H. B. F. Macfarland at Washington, D. C., and Mr. Macfarland has continued his valuable and efficient work. In the matter of the use of Indian treaty and trust funds for sectarian schools, and in other cases brought to his attention by the Committee, our counsel has been active, and as we will hear his report today, the Committee only expresses the conviction of the great value of Mr. Macfarland's services and the care he has given to our Indian interests.

Relations to the Government Office of Indian Affairs

A notable gain to our whole Indian cause has been the confidence established, and the hearty relations with the Commissioner of Indian Affairs, the Hon. Cato Sells, and his associates of the Indian Office at Washington.

Frequent personal conferences by members of the Committee and our legal representative, days spent at the Capital, and correspondence involving interests which urgently called for adjustment between the Government and the missions, have been required. But every mission board has profited or may profit by this open and cordial approach which our Christian Commissioner has afforded us. Over 30,000 Indian children and youth are in schools under the Federal authority; most of these are boarding pupils under instruction of both secular teachers and Protestant missionaries. How essential it is that hearty and generous recognition of the work of each of these agencies, Church and State, should be mutually established and strengthened. Your Committee would stress the value of our cultivating these relations if we really intend to carry forward Protestant effort for the coming generation and the coming leaders of the Indian race. The Roman

Catholic Church maintains a Bureau of Missions with offices in the city of Washington.

Statistical Reports

If the Council regards it of value, your Committee is prepared to furnish as appendices to this report complete tables of the Indian tribes served by each denomination, the statistical summaries of stations, mission workers, membership, and Sunday school enrolment furnished by the Boards this last year, and a list of the neglected and partially evangelized tribes and Indian communities of our country.

Present Duty

As a program of action for our denominational activities, the urgent need is commended of the following plans:

To speedily evangelize the 45,000 Indians of our Christian land who have no missionaries or churches, and the 175,000 who are not yet adherents of any denomination.

To enlarge the number and capacity of Christian schools where the Bible is taught daily, and to make the atmosphere of the schools that of the Christian home.

To establish an industrial and institutional work for the neediest tribes and to employ Christian lay workers, field missionaries and housekeepers, to improve the material conditions and the home life of the Indians.

To encourage the Indians everywhere in America to adjust themselves to the new conditions and strange relations into which they have been forced, and to help them under God to work out their own salvation and destiny in American life.

Signed for the Committee,

T. C. MOFFETT,
C. L. WHITE,
H. P. DOUGLASS.

On motion the report was accepted.

On motion it was voted to refer the paragraphs in the report of the Committee on Indian Missions entitled "A Question of Comity" to the Council's Committee on Comity and Co-operation.

On motion it was resolved to print in the Proceedings of the Council the statistical tables of Indian Missions referred to by the Chairman of the Committee.

APPENDIX

INDIAN MISSIONS IN THE UNITED STATES

*Denominations and the Tribes for which They Have Provided
Mission Work*

Baptist, Northern: Cherokee, Choctaw, Chickasaw, Creek, Arapahoe, Cheyenne, Comanche, Crow, Hopi, Kiowa, Navajo, Sac and Fox, Caddo, Delaware, Mono, Wichita, Nez Percé, St. Regis, Seminole, Seneca, Southern Ute, Umatilla.

Baptist, Southern: Chippewa, Choctaw, Chickasaw, Cherokee, Osage, Pawnee.

Christian Reformed: Navajo, Zuñi.

Congregational: Chippewa, Crow, Sioux, Skokomish.

Church of the Nazarene: Mohave.

Friends: Alaska, Cherokee, Iowa, Kickapoo, Modoc, Osage, Oto, Ottawa, Seneca, Shawnee, Wyandot.

Gospel Union: Navajo.

Independent: Banning, Lake of California, Navajo.

Lutheran: Munsee, San Carlos, Stockbridge, White Mountain Apache.

Mennonite: Arapaho, Cheyenne, Hopi, Pala.

Methodist Episcopal: Chippewa, Klamath, Konkau, Lake, Modoc, Mohawk, Noosak, Oneida, Onondaga, Ottawa, Paiute, Piegan, Pomo, St. Regis, Seneca, Shoshoni, Washo, Yakima, Yokaia, Yuma.

Methodist Episcopal, South: Caddo, Cherokee, Chickasaw, Choctaw, Comanche, Creek, Kiowa, Nez Percé, Seminole.

Moravian: Banning, Martinez, Rincon, La Jolla and Pechanga.

National Indian Association: Chukchansi, Korusi, Navajo, Oneida, Pluma, Tuolumne, Machoopda.

Norwegian Evangelical Lutheran: Oneida.

Norwegian Synod: Chippewa.

Presbyterian, Northern: Arapaho, Bannock, Cayuga, Cayuse, Cherokee, Chico, Chippewa, Creek, Digger, Fox, Hupa, Iowa, Kaibab, Kickapoo, Laguna, Makah, Maricopa, Menominee, Moapa, Mohave, Mohave-Apache, Navajo, Nez Percé, Nisqualli, Omaha, Oneida, Onondaga, Ottawa, Paiute, Papago, Pima, Pit River, Pueblo, Puyallup, Quinaielt, Seminole, Seneca, Shinnecock, Shivwit, Shoshoni, Sioux,

Southern Ute, Spokane, Tonto, Tuscarora, Umatilla, Walapai, Walla-walla, Western Shoshoni.

Presbyterian, Southern: Chickasaw, Choctaw.

Protestant Episcopal: Chippewa, Oneida, Pala, Seneca, Sioux, Siskiyou, Skokomish, Thlinglet, Navajo, Karok, Seminole, Shoshoni, Ponca, Ute, Onondaga, Cattaraugus, Dakota, Cheyenne, Winnebago, Arapaho.

Reformed in America: Apache, Cheyenne and Arapaho in Oklahoma, Fort Sill, Mescalero-Apache, Winnebago.

Reformed in U. S.: Apache.

Reformed Presbyterian: Oneida.

Roman Catholic: All in Arizona and New Mexico (except Hopi and Apache), all in Oklahoma (except Seminoles), Arapaho, Cayuga, Chippewa, Cœur d'Alene, Klamath, Menominee, Mission in California, Nez Percé, Ottawa, Potawatomi, Puyallup, Shoshoni in Wyoming, Sioux, St. Regis, Southern Ute, Stockbridge, Tulalip, Umatilla, Walla-walla.

Swedish Evangelical: Alaskan.

United Presbyterian: Meskwakiag (Fox), Warm Spring in Oregon.

NEGLECTED AND PARTIALLY EVANGELIZED INDIANS OF THE UNITED STATES

TRIBE	LOCATION	Number of Indians
ARIZONA		
Chemehuevi, Colorado River Agency, Parker, Arizona		151
Walapai, Truxton Canyon and Northwestern Arizona		483
Havasupai, Cataract Canyon		169
Navajo, northern part of reservation (see New Mexico Navajos), number unprovided for, estimated at ..	3,000	
Apache: Coyoteros, 556; on San Pedro River, 300; on lower Gila River, 300.....		1,156
Apache—Geronimo and Cibique.....		700
Papago, nomadic and in village, Southern Arizona, number unprovided for, estimated at	1,000	
Apache-Mohave, in Rio Verde Valley and southeast of Prescott		400
CALIFORNIA		
Tribes and bands north of Tehachapi Pass, unprovided for, estimated at		5,000

COLORADO

Southern Ute—Capote and Moacha.....	367
Wiminuche Ute, near Navajo Springs.....	493

IDAHO

Cœur d'Alene and Spokane.....	614
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KANSAS

Potawatomi and Ponca, Prairie Band.....	745
Kaw, Osage Agency.....	231

MICHIGAN

Potawatomi of Huron	78
Chippewa and Ottawa, partially provided for (estimate of unevangelized)	1,500

MINNESOTA

Bois Forte Chippewa, Nett Lake and Vermillion Lake	646
Lake Superior and Pigeon River, unprovided for, estimated at	2,000

MONTANA

Blackfeet, unprovided for, estimated at.....	1,000
Northern Cheyenne, of Tongue River, unprovided for, estimated at	600
Flathead, unprovided for, estimated at.....	1,200

NEVADA

Tribes and bands not under Agencies, unprovided for, estimated at	2,000
Paiute, Washo, and Winnemucca, near Reno, Nevada.	275
Paiute, Fort McDermitt	336
Moapa River, near Las Vegas	125

NEW MEXICO

Pueblo of fifteen villages, partially provided for, estimated unevangelized	4,000
Navajo of northwestern part of Territory, partially provided for, estimated unevangelized (see also Arizona)	1,500
Navajo of Canon Cito	195

NEW YORK

Iroquois, Cattaraugus Reservation, unevangelized, estimated	400
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NORTH CAROLINA

Eastern Cherokee, unprovided for, estimated at.....	600
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NORTH DAKOTA

Chippewa and Sioux, unprovided for, estimated at...	800
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OKLAHOMA

Peoria and Miami, partially provided for.....	359
Osage, partially provided for	800
Ponca, partially provided for	591
Oto and Missouri, partially provided for.....	435
Tonkawa of Ponca Agency, 48; Kaws, 158.....	206
Sac and Fox, 561; Iowa, 80.....	641
Tribes of Eastern Oklahoma—Kiowa, Modoc, Ottawa, Quapaw, Eastern Shawnee, Seneca, Wyandot— unprovided for, estimated at.....	800
Potawatomi, Shawnee, Kickapoo	600
Cherokee, full-blood communities, partially provided for, estimated unevangelized	2,000

OREGON

Siletz, Grande Ronde, Oregon	429
Modoc, Paiute, and Pit River bands.....	375
Scattered bands on Public Domain, near Roseburg, unprovided for, estimated at.....	1,000

SOUTH DAKOTA

Ogalala Sioux, Pine Ridge, estimated unevangelized..	1,000
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UTAH

Ute, Uinta, Uncompahgre, White River, unprovided for, estimated at	800
Paiute, scattered bands	370

WASHINGTON

Nez Percé, Joseph's and Moses' Band.....	414
Okinagan	475
Quileute of Neah Bay	229
Skokomish	194
Scattered Bands	800
Tulalip	400

WISCONSIN

Chippewa, unprovided for, estimated at.....	1,500
Menominee, unprovided for.....	800
Winnebago, unprovided for.....	500

Number of Tribes and Bands needing Christian

Missions

78

*Estimated number of Indians unprovided for..... 46,312

* As another method of showing the number of Indians
for whom provision has not been made, it must be remem-

bered that, all churches combined, Protestant and Roman Catholic, claim only 175,000 adherents. This leaves a total of non-Christian Indians in the United States and Alaska of 177,000.

MR. MACFARLAND'S ADDRESS

Hon. H. B. F. Macfarland addressed the Council in substance as follows:

Mr. Macfarland stated that besides correspondence and conferences with the chairman of the Committee on Indian Affairs of the Home Missions Council and other members of the Committee and also conferences with the Commissioner of Indian Affairs and other officers of the Interior Department and members of the Committees on Indian Affairs of Congress and other members of the Government, including a very considerable expenditure of time and about a variety of subjects, he has been devoting special attention during the year to efforts to prevent the continued use of Indian tribal funds for private or sectarian schools. These efforts involving the education of the Indian youth on the reservations and hence the future of these Indian tribes were based on these principles, *first*, that the Government should provide in its own schools for adequate facilities for these Indian youth; *second*, that no part of the Government funds should be diverted to private or sectarian schools directly or under the claim that the funds were treaty funds of the Indians, when in reality they were simply gratuitous appropriations of Government money, and *third*, the separation of church and state in Government education.

He gave the history of the matter, speaking of the declaration of Congress in 1896, that appropriations for sectarian schools should cease, followed by the arrangement made by the Indian Office in 1905, under which upon the petition of individual Indians their per capita shares of trust and treaty funds might be utilized for the education of their children in sectarian schools and the litigation that followed, ending in the decision by the Supreme Court of the United States in the case of *Quickbear vs. Leupp*, 210 U. S. 79, in 1908, holding that as to trust funds and as to treaty funds and in the particular case the agreement expiring February 10, 1910, between the Sioux and the United States, extending for twenty

years the agreement of 1890, the per capita shares of petitioning Indians might be used for sectarian schools. He said that since February 10, 1910, there was no agreement or treaty between the Sioux and the United States and that the practice had been continued under a clause, repeated annually, in the Indian Appropriation Act, purporting to extend the elapsed agreement for one year, a unilateral agreement which could not be regarded as legal.

Three important episodes marked the treatment of the matter during the year.

First, June 1, 1914, protest was made against the proposal that members of the Sioux tribe participate in the distribution of money available for the education of the Sioux Indians in Government or sectarian schools in cases where such members had therefore received their pro rata share of funds due to the tribe from the United States in fulfilment of treaty obligations.

This protest prevented the adoption of such proposal.

Second, On the 15th of December, 1914, protest was made against the application of certain Chippewas at Red Lake, Minn. for the use of a certain portion of the tribal funds for a non-Governmental school at Red Lake which had halted the matter.

Third, That the chairman of the House Committee on Indian Affairs having stated in writing that his bill to prevent the use of any of the treaty, trust or other funds for sectarian schools or religious institutions without being specifically appropriated therefor by Congress, could not pass at the present Congress, the Commissioner of Indian Affairs was notified that the whole question of using the so-called Indian treaty funds for this purpose would be formally brought before him in a protest, which should be the basis for further proceedings, if denied.

The presentation of the matter awaited the decision in the Red Lake case, which is still pending.

Mr. Macfarland stated that in all these matters he had been co-operating with the Indian Rights Association and especially its agent in Washington, Mr. S. M. Brosius, and that the protests had been made jointly. He also stated that he had co-operated with Dr. H. K. Carroll, representative in Washington of the Federal Council of Churches.